

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

“Wisdom will enable you to overcome the most difficult problems and frequently fate itself; therefore gather wisdom wherever you may find it; let the past teach you lessons for the future.”—LOTH.

No. 13, Vol. LXX.

Thursday, March 26, 1908.

Price One Penny.

SACRIFICE REWARDED.

“WHATSOEVER was written aforetime was written for our learning.” What profitable, inspiring, soul-saving lessons are taught in the Bible, and what an influence for good many of these lessons have had upon the lives of those who have read them, in the proper spirit, with the desire to be benefited thereby. The mere reading of good books will profit us little; but the putting into practice in our daily lives the wise and useful lessons which we learn from them profits us much. “He that heareth these sayings of mine *and doeth them*,” said the Savior, “shall be likened unto a wise man that built his house upon a rock.” “But he that heareth these sayings of mine *and doeth them not*, shall be likened unto a foolish man that built his house upon the sand.” In almost every Christian home in the world may be found a copy of the holy Bible, but in looking at the condition of Christendom one is forced to the conclusion that the sacred volume is very seldom read, or, if perused, but little attention is paid to the lessons which it teaches. Take for example the story of the rich young man, recorded in the nineteenth chapter of Matthew’s Gospel. All Christendom has heard the story of the foolish man who sacrificed the riches of eternity for the vain baubles of a transient world. And yet there are tens of thousands of men in the world to-day who are doing just the same thing. With the exception of

the few hours which they spend in sleep, their whole time is employed in laboring for "the gold that perisheth." They know full well that they will be here but a short time, that they will not be able to carry into the next life a single farthing, yet they toil and plan and scheme as though they were going to live here forever. Think of the number of suicides that took place during the recent financial panic in America, when men, after spending the best years of their life in the pursuit of worldly riches, at last sacrificed their lives on the altar of mammon. Scarcely a day passes in which the story of the rich young man is not repeated, but its solemn warning is unheeded.

What would have been the result had the young man hearkened to the advice of the Son of God? Among the poor who would have been made recipients of his charity his name would have been held in honorable remembrance. He would at the same time have saved his own soul, compared with which the riches of this world are as dross. In all probability he would have become a bright and shining light in the Church of Christ, a preacher of righteousness, a savior of souls. And at the last he would have come into possession of the riches of eternity—eternal life and an exaltation in the celestial kingdom of God. All these honors he forfeited in order that he might enjoy for a season the luxuries, the ease and comfort and the worldly distinction that were enjoyed by those who were possessed of wealth.

Let us now turn our attention to another class of men, to men who forsook everything for the kingdom of heaven's sake. When the rich young man had departed sorrowfully to his home, one of Christ's disciples turned to Him and said, "Behold we have forsaken all, and followed thee; what shall we have therefor?" This question appears, at first sight, to have a ring of self-interest about it, as though the apostles were desirous of making a good bargain. Christ, however, did not view it in that light. Had He, He would have promptly rebuked Peter instead of satisfying his curiosity. Besides, the Lord had made many promises to those who would do His will, come out of the world and take up their cross and follow Him. In the sermon on the mount each beatitude has a reward attached to it: the meek shall inherit the earth; the peacemakers shall be called the children of God; those that are persecuted for righteousness sake shall have a just reward in heaven; and the pure in heart shall see God. All these promises were given as an inducement to men to lead lives of righteousness, to fill their hearts with hope, and to enable them to bear up under the trials they would have to endure and the sacrifices they would have to make for the truth's sake. Towards the end of His life Paul looked forward with eager anticipation to his reward—a crown of righteousness, which the Lord had promised to him, and not to him only, but to all those that love Him and keep His commandments. On one occasion the Savior invited His disciples,

as in a matter of gain and loss, to consider for themselves which was better worth their while—to gain the whole world or lose their own souls.

But let us see how Christ answered the question propounded to Him by Peter. He said: "Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or land, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life." (Matt. 20: 28-29.) Let us stop for a moment and consider the position which these humble disciples occupied at that time and their position in the world to-day. Like their Master, they were despised and rejected of men; they were everywhere spoken against; they were counted as the offscouring of all things; they were so bitterly persecuted that they had to hide themselves in dens and caves of the rocks, and finally, being considered utterly unworthy to live, they, with the exception of the Apostle John, were put to death. But how are these men regarded to-day? With the exception of Christ Himself there are none who are preferred before them. Their names are upon the tongue of every professed believer in Christ; their inspired teachings are read in every Christian pulpit in the world; on the most choice site in almost every city a church-monument has been erected to their memory. All this honor they have received from men, besides the honor which they have received from Him for whose sake they forsook everything.

The Lord has made similar promises to His faithful saints in these latter-days. He has assured us that we shall be none the worse but better off for devoting our time and means to His service. Besides the blessings which He has promised us in this life, we have also the promise of eternal life in the world to come. We shall also be permitted to take part with Him in His divine government, for the inspired writer has said, "Know ye not that the saints shall judge the world?" For every sacrifice that we have made we shall receive manifold. I believe what the Lord meant in His promise was not exactly the things themselves, but their equivalent—the peace, contentment, indescribable joy, and assurance which God gives to those who love and serve Him. Paul said he had suffered the loss of all things; but he added that he counted them as nothing if he might win eternal life, which is God's greatest gift to man. Men of the world are inclined to scoff at this, as something too shadowy for pressing earthly needs. But the elders, in forsaking all to come out into the world to preach His gospel, know that He is mindful of their needs, and that He will supply them. He makes our cares His own, provided we live Godly lives and are worthy representatives of His cause. Therefore, brethren, let us be faithful, the promise is sure.—H. C. MANSFIELD.

MINUTES OF THE SCOTTISH CONFERENCE.

THE Scottish semi-annual conference was held in Kingston Halls, Glasgow, March 22nd, 1908. There were present President Charles W. Penrose, President W. A. Budge and twenty traveling elders of the Scottish conference. After opening exercises, the sacrament was administered by Elders James Ritchie and Charles W. Burt. President Budge greeted the congregation and extended to all a courteous welcome. The statistical report of the conference was read and accepted. The general and local authorities of the Church were presented and unanimously sustained.

Elder R. S. Ballantyne addressed the conference. He gave a good account of his work in Edinburgh, where he has labored since last conference. Said our religion teaches us to be better men and women and to fit and qualify ourselves for our many duties. The saints should so conduct themselves that they would show what the gospel had done for them, thus aiding the elders in their labors. He also bore testimony to the pleasure he had in his labors.

Elder Wilford J. Burt then spoke for a short time, expressing his willingness to do at all times what he could for the spread of truth. He bore a strong testimony to the truthfulness of the gospel restored in these last days in fulfillment of prophecy.

President Penrose then addressed the conference, explaining the benefits derived from obedience to the gospel. In this life we are making a preparation for the life to come. We cannot dwell in the presence of our Heavenly Father unless we become like Him, and in order to become like Him we must obey His commandments. He referred to the necessity of men obeying the ordinance of baptism. When we are baptized the old man of sin is put away, and we are made new, or born again. Unless we receive the new birth we cannot enter into the kingdom of heaven. The Bible contains but a small portion of the teachings of Christ. Impressed upon the Saints the necessity of acquainting themselves with the modern revelations, which are God's word to us in these days. He called special attention to the fifty-ninth section of the Doctrine and Covenants, and commented on the same, exhorting the Saints to comply with the teachings set forth in that revelation.

After benediction, meeting adjourned until 2:30 p.m.

At the afternoon service the hall was well filled. Elder David Shand told of his experiences as a missionary, and under what circumstances he received the gospel in his native land years ago. Many people have not had the privilege of hearing the gospel, therefore a great work rests upon the Latter-day Saints. Elder J. G. Bunnell expressed the pleasure he had in bearing testimony along with his brethren. The testimonies of the servants of God in this day are just as binding upon those who hear them as were the testimonies of Peter and Paul.

Elder William E. Eccles, who had received his release to return home, expressed his thanks and gratitude to the saints and their friends for their kindness to him while he had been laboring as a missionary in this conference. He also said he felt sorry to leave, yet he considered there was plenty for him to do at home, and intended to continue his labors there. Bore testimony to the truthfulness of the gospel and counseled the saints to be faithful.

President Penrose opened by saying what a glorious meeting there would be at the restitution of all things; when Zion shall be established, when the city of Enoch shall return to earth, when the earth shall be renewed and receive its paradisaical glory, when Christ shall come and reign personally upon the earth for one thousand years. The old prophets were permitted to see this eventful day, when all things in Christ would be gathered together in one. He said the coming of Christ is near at hand, and preparations are being made for His coming, but the people of the world cannot see them because they are in darkness. Darkness came over the inhabitants of the earth when Christ and His apostles were put to death. The little truth that remained was amalgamated with paganism and called Christianity. In this condition of affairs the Book of Mormon came forth, and God and His Son Jesus Christ appeared to Joseph Smith, who was the instrument in the hands of God of ushering in the dispensation of the fulness of times. He (Joseph) received divine authority from those who held the keys in former dispensations, and was given power and authority to act in God's stead upon the earth. He then pointed out the glories that are in store for those who are Christ's. He concluded by pleading with those who had not seen the glorious light of the gospel to compare the Church of Christ and its teachings with those churches established by man, who teach for doctrine the commandments of men.

Congregation sang, "Now let us rejoice in the day of salvation," and, after the benediction was pronounced, adjourned until 6:30 p.m.

The evening service was held in the large hall, before an appreciative audience of two hundred and fifty saints and investigators. Elder John F. Dick called attention to the valuable instructions that had been given during the day, and exhorted all to profit by the same. He bore testimony of the divinity of the latter-day work, and spoke of the benefits the saints enjoyed by hearing living oracles of God and receiving counsel from them.

Elder J. G. Johnston spoke interestingly upon the religious customs of the Scottish people. They profess to have great respect for the Bible, but they do not believe nor practice the teachings of Jesus Christ and His apostles found therein. He said, further, when men spoke in former times as they were moved upon by the Spirit their word was law. So it is to-day when the servants of God speak. Elder William H. Russell commented upon the con-

ditions of the so-called Christian world. Spoke of the necessity of walking in the light of the gospel of Christ.

President Budge quoted the following: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He said, in part, the plan of salvation is plainly portrayed in the New Testament, and was written by inspired men, thus it became the word of God. If mankind desire to obtain salvation and exaltation in God's kingdom, they must live by His word. Consider the message of the restored gospel, which is no other than the gospel of the kingdom, and concerns every individual who lives on the earth. See whether the message the Latter-day Saints bear corresponds with the teaching of Christ and His apostles. He said, "I bear my testimony to you in all soberness that what is commonly called 'Mormonism' is the gospel of Jesus Christ. It is that Gospel which Christ spoke of when He said, 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.'" Men shall be judged according to the gospel. Let us all live by every commandment that we have received from God.

Elder William Russell then rendered the solo, "Beautiful Zion for me."

President Penrose followed in a powerful discourse, taking for his text the words in the above-mentioned solo. Said he composed the song over fifty years ago, and in hearing it many thoughts passed through his mind. He can still say as he said then, "Beautiful Zion for me." He proceeded by reading prophecies from Micah, Isaiah and Malachi concerning the establishment in the last days of the house of the Lord in the tops of the mountains. These prophecies have been fulfilled by the Latter-day Saints. The temple of the Lord has been established in the top of the mountains, and people out of every nation are going up to it, that they may be taught the ways of the Lord and walk in His paths. People of many nations have been privileged to gather to Zion and perform ordinances for the living and the dead, which are essential to their salvation. People do not learn the gospel from the Lord, but prefer the precepts of men, who have transgressed the laws and changed the ordinances. We find fragments of the gospel in the Bible, but not until God spoke through the prophet, Joseph Smith, was the plan for the building of Zion given to man. Through the revelations from above, the saints have learned this great plan and are enjoying privileges in Zion that they could not have in any other land. Some people would have us believe that the prophecy of the messenger spoken of in Malachi who was to prepare the way for Christ was fulfilled in the coming of John the Baptist, who prepared the way for Christ at His first coming. John was indeed the messenger; but Malachi's prophecy was not fulfilled at that time. Part of it has been fulfilled in these last days; the messenger (John the Baptist) has come to prepare the

way for Christ's second advent. The rest of Malachi's prophecy will be fulfilled in due time. President Penrose called attention to Christ's second coming and the manner in which He would come, not as a lowly babe, but in great glory with ten thousand of His saints. At this time the restitution of all things will be accomplished, Christ will reign personally upon the earth as King of kings. He concluded by asking all who had not accepted the restored gospel to investigate and not pass it by unheeded, and exhorted those who had obeyed its principles to purify themselves and be ready for the bridegroom when He shall appear.

After singing the doxology, the benediction was pronounced and conference adjourned.

A priesthood meeting was held on Saturday, at which the Elders reported their labors and received much valuable instruction from President Penrose. All the brethren reported feeling happy in their labors. The conference has gone on record as being one of the best ever held in Scotland. The Spirit of the Lord was made manifest in all our meetings.

A. H. BURT, Clerk of Conference.

AT THE SET OF THE SUN.

At the set of the sun
When our work is done,
With its tangled web;
When the clouds drift low,
And the stream runs slow,
And life is at its ebb.

As we near the goal,
When the golden bowl
Shall be broken at its fount;
With what sweetest thought
Shall the hour be fraught.
What precious most shall we count?

Not the flame of the sword,
Nor the wealth we have stored
In perishable things of earth—
Not the way we have trod
With the intellect broad,
Though that were of precious worth.

Nor the gain we achieved
Through the hearts we have grieved,
And left unhelped by the way,
Nor the laurel of fame,
When, for worldly acclaim,
We toiled in the heat and the fray.

Ah, no! 'tis not these
Will give our hearts ease,
When life sinks low in the west;
But the passing sweet thought
Of the good we have wrought,
The saddened lives we have blest.

And the love we have won
And the love beckoning on
From His islands far and dim;
Love out of the light,
Shining into the night,
The night which leadeth to Him.

SELECTED.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 26, 1908.

A VITAL POINT.

SINCE the organization of the Church of Jesus Christ of Latter-day Saints there have been several small sects that have copied some of its leading doctrines, and have gathered a following which has given them some encouragement. The leaders in those movements have been able to see the beauty and consistency of the first principles of the gospel as revealed from heaven in these latter-days, and have found it quite easy to point out their harmony with the teachings of the Church established by the Savior and His apostles in early times. Faith, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost are so prominently set forth in the New Testament, that when presented plainly and fortified by quotations from the gospels and epistles, they find ready acceptance from many people whose minds have been prejudiced against the Latter-day Saints, and who hesitate at being associated with a people so much maligned as the "Mormons." By preaching these "Mormon" doctrines separate and apart from that which is called "Mormonism," these sectaries have been able to make some headway.

A few of them have also taught the "Mormon" doctrine that the signs which Christ said should follow believers may be enjoyed in this age of the world as much as in former times. This being different to the commonly accepted theory that they were all done away with the first age of the Christian era, attention is directed to the truth and the orthodox error is exposed. Some other principles of "Mormonism," such as the second advent, the resurrection of the body, the millennial reign, etc., have been adopted by some of these sects, and these have helped to build up the new denominations. The old so-called "Christian" organizations, too, have adopted some of the teachings of the Prophet Joseph Smith and have used them in their public discourses and private conversations.

All that has, doubtless, had an effect upon the public mind which will eventually bring about a better understanding of the doctrines of Christ; and the Lord, who "works in a mysterious way his wonders to perform," will overrule it all for the ultimate triumph of the truth and the accomplishment of His great latter-day work. But there is one thing lacking in these imitations and adaptations and copyings of the doctrines revealed from heaven in this

dispensation. And it is a most important omission. It is the authority to administer the ordinances of the gospel so that they will be acceptable to the Most High. God has made known the fact that He will not accept anything that is not performed in His name and by His authority, and that this cannot be assumed by any individual, no matter how learned or brilliant or qualified according to the notions of men, to act as a preacher of religion.

Take for instance the ordinance of baptism: To be administered acceptably in heaven and on earth it must be performed in the name of the Father and of the Son and of the Holy Ghost. That means authority given by Deity to the individual who acts in the name of the Trinity. It is of no effect without that authority. "No man taketh this honor unto himself." Even Christ, the Holy One, "glorified not himself to be made a High Priest." He received that authority from the Father. He did nothing of Himself; even the doctrine which He taught He declared was not His, but He had received it from the Father. In ordaining His apostles to preach and administer in the things of the kingdom of heaven, He declared "As my father sent me even so send I you; whosoever sins ye remit they are remitted unto them; and whosoever sins ye retain they are retained." By that means those apostles received the necessary authority to act in the name of Jesus Christ. So that whoever received them received Him, and whoever rejected them rejected Him, and also received or rejected the Father who sent Him.

The apostles thus received similar authority to that which Christ held from the Father, and therefore could ordain other persons to officiate as they were moved upon by the Holy Ghost to appoint them. This they did in the case of Matthias, who was ordained and numbered with the eleven after Judas fell and went to his doom. (Acts 1:22-26.) They also ordained elders and other ministers to officiate in the Church as related in the Acts and Epistles of the apostles. Thus the ordinances of the Church were administered by Divine authority and were accepted of heaven the same as though performed by the Savior Himself. No one had a right to officiate in this way unless called under the inspiration of the Holy Ghost and by the authorized servants of the Lord, and ordained by them to the ministry after the pattern given to them by the Savior.

That this authority has been lost to the world for centuries is evident to people who think, and read, and recognize the facts of history, and are not imbued with the traditions of men that have prevailed in the religious world to a very remarkable degree. If that authority had continued from the days of the apostles, there would have been no need for any of the different sects that have been established by the differing opinions and notions of mankind. When asked by what authority preachers nowadays administer the ordinances of the gospel, they usually point to the commission

given by Jesus Christ to the eleven apostles after His resurrection, but common sense should show them that the commission referred to was only to the eleven. It certainly could not give authority to any one in this age of the world, any more than a commission to a Roman officer in the days of Cæsar could be claimed rationally by an Englishman in the twentieth century. It is truly astonishing that intelligent men will resort to such a transparent subterfuge.

If there had been any real succession to the apostleship and priesthood in the primitive Church of Christ, there would have been apostles and prophets and other inspired Church officers down to the present time, but their entire absence for centuries disproves the claim of succession. As the successor of a king must be a king, so the successors of the apostles must be apostles; and the absence of revelation, which is essential to the bestowal of Divine authority, is further direct disproof of the claim to apostolic succession. Therefore, although individuals may copy the form of ordinances belonging to the Christian Church and perform them in the way then appointed, and use the formula given by the Lord, yet if they have no authority given of Him to them, all that they perform will be void and vain. They have no more right to take this honor unto themselves than has any person having no pretensions to ministerial training or appointment by human beings. This is a vital point to which universal attention ought to be directed.

Now when the Latter-day Saints proclaim to the world that the Lord has restored Divine authority, and that it is now held by His chosen servants on earth, they do not ignore the good that is or has been done in the various religious organizations throughout the world. All the efforts which have been made to spread light and truth, to lift up fallen humanity, to convert the heathen, to feed the poor, to clothe the naked, to relieve human suffering and improve the condition of the masses; all the splendid charities, benevolent associations, missionary movements and other efforts in behalf of civilization and human progress, are of God and will redound to the credit and reward of those good people who have projected or taken part in them. But that is another matter entirely; it does not confer or imply the right to administer sacred ordinances in the name of Deity. Such authority must not be assumed by any one; it can come from God alone by the means He has appointed, and without such appointment and ordination the acts performed are void *ab initio*. That is the important matter to which we call attention.

Thus sect may be multiplied upon sect; ministers may start up here and there, and bring in new systems of theology or propound their ideas as to old theologies; may copy that which was done by prophets and apostles of former times, or take up fragments of that which God has revealed in later times, and draw after them

great crowds or small congregations, but it will all be without effect in heaven because it has not been sanctioned and appointed and authorized of God. In these last days God has spoken from on high; Christ Jesus, His Son, has appeared; angelic ministers who once held Divine authority on earth have brought back that authority and power, and it is here for the last days and for the last time, and makes the grand and crowning distinction between that which is popularly called "Mormonism" and all the man-made religious systems upon the face of the globe.

C. W. P.

Conference Notice.—The Norwich semi-annual conference will be held on Sunday, April 12th, 1908. President Charles W. Penrose will be in attendance and address the assemblies. The saints are requested to be present, also to invite their friends.

RELIEF SOCIETIES ANNIVERSARY.

UP to date, reports have been received from thirteen of the Relief Societies in this mission, that celebrated the sixty-sixth anniversary of the organization, by the Prophet Joseph Smith, March 17th, 1842, in the city of Nauvoo. Spirited and interesting meetings were held, and addresses historical and instructive were given by the elders and sisters, and very generous donations of the yearly fivepence were handed in. Following are the names of those societies with each president, secretary, and treasurer:

LIVERPOOL: President, Mary A. Oliver; secretary, Caroline McNamara; treasurer, Clara Haworth.

HYDE: President, Sarah Rowbottom; secretary, Edith Morgan; treasurer, Beatrice Wallace.

DARLINGTON: President, Kate Taylor White; secretary, Maud Elkins; treasurer, Maud Webster.

SUNDERLAND: President, Clara Parker; secretary, Eugenia Peterson; treasurer, Annie Peterson.

LEICESTER: President, Sarah Jackson; secretary, Lillie B. Hunt; treasurer, Lillie Welch.

CARLISLE: President, Fannie Walker; secretary, Sarah J. Wetheral, Jr.; treasurer, Annie Weightman.

KEIGHLEY: President, Ann E. G. Shuttleworth; secretary, Ethel Whittaker; treasurer, Miriam Groves.

DUBLIN: President, Wilhelmina Baker; secretary, Babette Retz; treasurer, Rosa Jordan.

BELFAST: President, Maud L. Ditty; secretary, Agnes Anderson; treasurer, Emma Ditty.

STRATFORD: President, Leah Beer; secretary, Bessie Draper; treasurer, Elizabeth Foxley.

NELSON: President, Elizabeth Stevenson; secretary, Minnie Jolly; treasurer, Ada Blackburn.

MIDDLESBOROUGH: President, Jane Pattison; secretary, Mary A. Clarke; treasurer, M. E. Richardson.

NORWICH: President, Elizabeth Southgate; secretary, Alice Burrell; treasurer, Jennie Cannell.

The amounts received will be forwarded at once to Salt Lake City. When will the other societies report?

DEATH OF SCANDINAVIA'S FIRST CONVERT.

AT twelve o'clock noon on Sunday, March 1st, 1908, the Scandinavian pioneer and patriarch, Peter A. Forsgren, passed peacefully away at his home in Brigham City, Utah, U.S.A., surrounded by family and friends, after an illness of about four days. The *Deseret News* of the 2nd inst. contained the following biographical sketch of this faithful father in Israel:

"Peter A. Forsgren was in his eighty-second year, having been born in Gefle, Sweden, July 26th, 1826. He has the honor of being the first person baptized by immersion by Divine authority in the Scandinavian countries in this dispensation, being baptized by his brother, John E. Forsgren, on his birthday, July 26th, 1850. This was about a month before Erastus Snow commenced to baptize in Copenhagen, Denmark. It will be remembered that Eldér John E. Forsgren was called in 1849 to accompany Apostle Erastus Snow to go and open the Scandinavian mission. They arrived in Copenhagen in the summer of 1850, and Elder Forsgren continued on to Sweden. When he arrived in his native town, Gefle, he learned that his sister, Ericka Forsgren, had sometime previous a remarkable vision, which had made a deep impression on her and her brother Peter. She was sitting in church on Sunday morning, having previously engaged in devotional exercises. As the hymn was sung she saw clearly a personage standing before her, who said, 'On the 5th day of July a man will come to you with three books and all those that believe in the things written in the books shall be saved.' She did not think that man would be their long lost brother John, who went to sea when a young boy; but when Elder Forsgren arrived with the Bible, the Book of Mormon and the Doctrine and Covenants, Peter and Ericka both believed the gospel message their brother presented to them; Ericka being baptized August 4th, 1850. Peter, at that time, was suffering with consumption and the doctors stated that he could not live; but he was completely healed through the ordinances of the gospel and prayer and faith. When Elder Forsgren returned from his mission he was in charge of the first regular company of saints from Scandinavia. His brother Peter and sister Ericka went with him. Leaving Copenhagen, Denmark, in December, 1852, they crossed the

Atlantic ocean on the ship *Forest Monarch*. After a tempestuous voyage of about ten weeks they reached New Orleans, whence they proceeded to St. Louis. At Keokuk, Iowa, Peter A. Forsgren married Miss Anna Christina Knudson, a member of the company, May 8th, 1853. At this point several companies were joined together, and armed and equipped they started out on their weary trip across the desert, arriving in Great Salt Lake City, September 29th, 1853. Shortly afterwards the young couple moved to Brigham City, where the deceased has lived ever since, except the years he has spent on missions.

"Peter A. Forsgren has been true and faithful to the cause that he espoused in his native country fifty-eight years ago. Was for many years counselor to Bishop Henry Tingley of the First ward. At the Scandinavian celebration in Brigham City in July, 1902, he was ordained a patriarch by President Joseph F. Smith. He is the father of ten children and has also sixty-seven grand-children and sixteen great-grand-children."

The funeral services were held in the Brigham City tabernacle, Tuesday afternoon, March 3rd, at one o'clock.

FROM THE MISSION FIELD.

Departures.—Elders Conrad S. Vaterlaus and Donald S. Campbell, of the Swiss and German mission, sailed for home March 19th, per s.s. *Celtic*.

Arrivals.—The following missionaries arrived for Great Britain per s.s. *Canada*, March 23rd, 1908: Lorenzo H. Durrant, Morgan; Mark F. Strong, Alpine; Ernest H. Cornwall, Lincoln, Idaho.

Appointments.—The Elders who arrived for Great Britain March 23rd, have been appointed to labor in the following conferences: Lorenzo H. Durrant, Birmingham; Mark F. Strong, Ernest H. Cornwall, Newcastle.

Baptisms.—At the Townhead Baths, Glasgow, a baptismal service was held on March 19th, 1908, when eight converts were baptized into the Church, Elders John F. Dick and William H. Russell officiating. The same day a service was held at the Infirmary Street Baths, Edinburgh, when three converts were baptized by Elders Richard S. Ballantyne and David Shand. Confirmations took place at the baths.

Another baptismal service was held at the Victoria Baths, Nottingham, March 21st, when seven converts were baptized. There were over one hundred saints and friends present. President Thomas O. King presided. After singing and prayer, Elder Charles V. Dean spoke for a short time upon the ordinance of

baptism. Elders V. S. Amussen, John P. Orton and C. E. Horsley officiated.

Growth of the Work in St. Helens.—Elders Edwin A. Crockett and James A. Smith send the following encouraging account of the progress of the work in their field of labor: "It gives us pleasure to report that the work of the Lord is progressing in the St. Helens branch. Our investigators have increased so in the last few weeks that it became necessary for us to secure a larger hall for our meetings. On Sunday, March 15th, we held the first meeting in our new quarters. Elder Edwin A. Crockett made a few opening remarks, welcoming the saints and friends to our new hall. President Thomas S. Gregson then spoke in a forcible manner on the plan that God has laid down for the salvation of His children, showing that it is impossible for people to set this plan aside and think they can be saved in their own way. We have eight applicants for baptism. It has been uphill work here for the last two or three years, but now we feel to rejoice and thank the Lord that things are looking bright for future work in this part of the country."

Interesting Socials.—On Tuesday evening, March 17th, a complimentary social was tendered to Elder E. H. Chambers, in the Occasional Room, Market Building, Leigh. Prior to his being appointed to labor in the Manchester branch, Elder Chambers spent eight months in Leigh, where he won the esteem of saints and friends. At the social a very pleasing program was rendered and delicious refreshments partaken of. Brother Chambers will sail for home on April 2nd.

On Wednesday evening, March 11th, 1908, a very successful social was held in the Imperial Hall, East Dulwich, South London. About one hundred and seventy-five saints and friends were present, also President Soren Peterson of the London conference. A choice program of songs, recitations and speeches was rendered in a very creditable manner. During the evening refreshments were served. All expressed themselves as having spent a very pleasant time. The success of the social was due to the faithful labors of the elders, saints and friends.

Dublin Relief Society Social.—On Tuesday, March 17th, one of the most successful socials ever held in the Dublin branch was given by the Relief Society, at the home of Brother and Sister Christian Kent, 9 Upper Baggot Street. At 5 p.m. the regular annual meeting was held, at which President Mina Baker reported the condition of the society, and also read the letter in the STAR. Elder Thomas Bennett, at the request of President Baker, read the minutes of the organization of the first Relief Society by the Prophet Joseph Smith. President Brough was present and

addressed the assembly. His remarks were very timely and instructive. At the close of the meeting the sisters were joined by the male members of the branch and a number of friends, in all about fifty adults. The company sat down and partook of a sumptuous repast. After supper, the evening was spent in the good old way, singing, reciting, music, marching, etc., which lasted till 12 o'clock, when all joined in a good "Mormon" hand-shake, and with a vote of thanks to the good sisters, repaired to their homes, pronouncing it the best "Saint Patrick's Day" in their history.

Mormon Elders Address Meeting of Young Men's Christian Association.—A short time ago Elders Mills and Hodge, of the Radcliffe branch (Manchester conference), were invited by the officers of the Young Men's Christian Association of that place to attend one of their Sunday afternoon services and discuss the "Mormon" question with them. The elders accepted the invitation and in their address before the association explained the origin of the Book of Mormon and showed the absurdity of the Spaulding theory. Elder Percy Groom also addressed the assembly on the question, "Is 'Mormonism' a Christian religion?" He explained the faith of the saints and proved that it is identical with that of the former-day saints. He also answered many questions propounded by members of the association. At the close of the discussion the chairman said he believed the elders were sincere, honest, moral young men and were teaching Christian principles. He welcomed them to Radcliffe and admired them for their love of the work in which they were engaged, and for which they had left their homes and loved ones, and had come out into the world to preach the gospel without any financial remuneration. He added, however, that he had been led to believe, through reading Stenhouse's book, that the founders of the Church, especially Joseph Smith and Brigham Young, were daring impostors, base and immoral men. "But you gentlemen," said he, "are teaching different doctrine now, which is all right." Thinking he had wounded our feelings by speaking so disrespectfully of the presidents of the Church, he invited us to go home with him to tea, which we did, and were treated with the greatest respect. It is believed that good will result from the discussion, as many of those present expressed a desire to know more concerning the Latter-day Saints and their religion.—PERCY GROOM.

Letter from President Murdoch.—A few days ago President Penrose received a letter from Elder David L. Murdoch, late president of the Scottish conference, from which we make the following excerpts: "Our voyage home was all too short. It was so pleasant we would have liked it to have lasted three times longer. The weather at that time and since has been all that could be desired. I am pleased to report that there is an improvement in the spiritual

condition of the people here. It is the more apparent to me after an absence of two years. The saints are doing better. It is noticeable in the attendance at the meetings. The Sunday Schools are better attended and a good work is being done in them. The new movement in connection with the Seventies you are, of course, familiar with. It is working very satisfactorily. We meet every Sunday morning at ten o'clock and engage in a systematic course of study. It is very gratifying to return home and find things as I have described. There is a better feeling among the people, more of the spirit of the gospel, more love. The emigrants with whom I was acquainted and who have come here, are, for the most part, doing well, and are keeping right along in the line of their duty. They are glad that they have been delivered from the Old World. When the saints get the true spirit of the gospel, forsake their former ways and live as they should, they prosper. My mission is now like a dream. I can scarcely realize that I have been away two years. What a grand experience! Missions have no more dread for me. I am keeping in touch with Scotland, and 24 Barrington Drive. Am delighted to know they are doing so well and adding to their number. Some of the recent converts to the faith in Scotland exhibit a beautiful spirit in their letters to me. I am pleased to say that I have no disposition, now that I am home and released from missionary duties, to quit and take it easy. I assure you the lessons learned and the experience gained while on my mission I intend turning to good account. From the *STAR* and *Deseret News* we learn of the great increase in the work in the European mission, and rejoice in the same. It must be a great comfort and stimulus to you and your co-laborers in the great cause. With kindest regards from Sister Murdoch and myself, I remain, your brother, etc., DAVID L. MURDOCH."

DIED.

MARSH.—At Camberwell, South London, February 26th, 1908, Edwin Marsh, aged 76 years. A humble and faithful saint, highly respected by all who knew him.

BREWER.—At Lowestoft, Sunday, March 22, 1908, Emily Brewer, aged seventy-five years. Sister Brewer lived and died a faithful Latter-day Saint. *Deseret News* please copy.

CONTENTS:

Sacrifice Rewarded	...	...	193	Relief Societies Anniversary	...	203
Minutes of the Scottish Conference	196	Death of Scandinavia's First Con-				
Poetry: At the Set of the Sun	...	vert	...	...	...	204
Editorial: A Vital Point	...	From the Mission Field	...	...	...	205

EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE,
LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN.